A NARRATIVE OF THE Proceedings in Ireland ABOUT Mr. *EDWARD BAGSHAW* Anno 1662.

THere having been many, and moſt of them falſe, Reports raiſed concerning Mr. *Edward Bagſhaw's* Demeanour in *Ireland*; I being at that time upon the Place, and privy to all that paſſed, thought good to make this Brief, but True and Impartial Account of all that happened, ſo far as Mr. *Bagſhaw*, during his ſtay there, was concerned.

On *July* 27, 1662. Mr. *Bagſhaw* landed at *Hill Hoth* in *Ireland*, and from thence repaired to Capt. *Jones* his Houſe upon the *Colledge Green* in *Dublin*, where the Right Honourable the Earl of *Angleſey* (upon whom he did attend as his

Domeſtick Chaplain) had provided him a Lodging. After he had ſpent ſome few dayes to refreſh himſelf, and to enquire into the ſtate of Affairs, eſpecially thoſe that concerned the Church, he thought himſelf obliged in Conſcience not to be idle; but ſince moſt of the Miniſters, who had any Gift in Preaching, were ſilenced: he conceived he could not do God better Service, than once every Lords Day to ſpend his Pains that way; which he ſuppoſed none could take offence at, ſince he was himſelf Epiſcopally Ordained, and thereby freed from that Exception which was taken againſt the ſilenced Miniſters, who ſtill owned and adhered unto their former Ordination by Presbytery: And beſides being Chaplain to a Perſon of ſo great Worth and Eminence, as the Earl of *Angleſey* was known to be, he had reaſon to think, that his Relation would facilitate his deſign, and open thoſe Churches to him, which were ſhut to others, that wanted thoſe Qualifications.

Accordingly he did on *July* 31. by means of a Friend, addreſs himſelf to one Mr. *Huſon*, Miniſter of the Pariſh Church of St. *Warbours*, in the Confines of which Pariſh M. *Bagſhaw* lodged; and deſired leave that ſometimes he might aſſiſt and eaſe him in his Preaching: which Motion was readily embraced and aſſented to by Mr. *Huſon*, who did appoint the next Lords Day following in the Morning, to be the time wherein Mr. *Bagſhaw* ſhould begin. But on the Saturday, Mr. *Bagſhaw* was ſomwhat amazed, when he had News from Mr. *Huſon*, that one Dr. *Seile* had commanded him in the Biſhops Name, to let no Stranger preach, unleſs he brought with him the Archbiſhop of *Dublins* Licenſe. Though under the Civil Term of prohibiting a *Stranger*, Mr. *Bagſhaw* had reaſon to think himſelf particularly meant, yet becauſe he did not know what he had done to deſerve ſuch an Excluſion, he made his Caſe known to the Right Honourable the

Earl

Earl of *Angleſey*, who on the Lords Day about 7 in the Morning ſent his Servant to wait upon the Archbiſhop of *Dublin* with this Letter:

May it pleaſe your Grace,

My Chaplain Mr Bigſhaw, *being willing to take pains whilſt he ſtayed in* Dublin, *got leave of Mr.* Huſon, *to ſupply his place for him this Morning: But your Grace having given Order, that no Stranger ſhould preach without your Licenſe; I do deſire it on his behalf, as for one that not only is Epiſcopally Ordained, but likewiſe is very Sober, Orthodox, and Inoffenſive in his Preaching. Your Graces Permiſſion at this time will be very acceptable to many, and particularly to Mr.* Huſon, *who in confidence of my Chaplains Aſſiſtance, hath omitted to provide himſelf. In caſe hereafter you think fit to examine him, I ſhall ſome day the next Week ſend him to wait upon your Grace, and doubt not but he will give you all manner of Satisfaction. I reſt,*

Augu. 3. 166[illegible].

Your Graces Humble Servant,

Angleſey.

This Letter ſo civil in it ſelf, and coming from a Perſon of ſo great Eminence, might have prevailed for a much greater Favour; but after two Hours ſtay, the Meſſenger returned with this ſhort and Inſignificant Anſwer;

My Lord,

Your Chaplain came not to me, according to your Lordſhips Directions; and before I ſpeak with him, I cannot diſpenſe

with his Preaching in my Dioceſs; who am otherwiſe very ready to approve my ſelf,

St. Sepulchers, Aug 3. 62.

My Lord,

Your Moſt Affectionate Servant,

Ja. Dublin.

Two things in this ſhort Letter were ſomwhat admirable; one was, the wilful Miſtake, which the Biſhop made, in taking Exception at Mr. *Bagſhaw's* not waiting upon him, according to the Earl of *Angleſey's* Direction; whereas that Honourable Perſon mentioned it only for ſome day in the following Week, but for that day deſired he might preach without uſing that Ceremony. And the other was, the little Reaſon the Biſhop had to ſubſcribe himſelf my Lords *Moſt Affectionate Servant*, ſince in a thing of ſo Trivial and Facile a Nature, he had, not only unjuſtly, but, as ſome think, uncivilly, refuſed that Noble Earles Expreſs and Earneſt Deſire. But however, Mr. *Bagſhaw* ſubmitted to the Biſhops Pleaſure, and did not only forbear Preaching in publick, but came himſelf in the Afternoon unto the very place where he had deſigned to preach; to ſhew that though he had Reaſon to be diſſatisfied, yet he was no Separatiſt.

On the *Tueſday* following, Mr. *Bagſhaw* waited upon the Archbiſhop, and was much ſurprized, when for a Salutation, he was told, that he came to ſet the Nation in a Flame; and when Mr. *Bagſhaw* deſired the Biſhop to have Nobler, or, at leaſt Cooler Thoughts of him; the Biſhop asked him in great heat, whether he were not the Author of the Letter againſt the Biſhop of *Worceſter?* To which Mr. *Bagſhaw* anſwered,

ſwered, That he did not remember, that his Name was ſubſcribed to any ſuch Letter: Whereupon, the Biſhop preſently demanded, whether he would deny it? and when Mr. *Bagſhaw* inſiſted, that he thought himſelf not bound, either to affirm, or, how Innocent ſoever he was, to deny any ſuch thing, until he was legally charged with it; the Biſhop forthwith told him that unleſs he would expreſſely deny he had any hand in writing that Letter, he did forbid him Preaching in his *Dioceſs*. Which whether it were a ſufficient Reaſon, upon Suppoſition that Mr. *Bagſhaw* had been the Author, muſt be left to others to judge: For how could the writing a Letter in *England*, diſable a man a Year after, from Preaching a Sermon in *Ireland*? Or why ſhould the Archbiſhop of *Dublin* be more fierce for Vindicating the Biſhop of *Worceſters* Honour, in caſe Mr. *Bagſhaw* had injured him, than either the Biſhop of *Worceſter* himſelf, or all the Biſhops in *England* were; who either thought Mr. *Bagſhaw* Innocent, or elſe that ſo petty a Fact did not deſerve ſo ſharp a Sentence? for though Mr. *Bagſhaw* often preached publickly, yet he was never ſo much as once queſtioned for it.

But though Mr. *Bagſhaw* was thus prohibited by the Biſhop, yet he could not look upon himſelf ſo diſcharged from that Duty he owed to God, as to forbear the Exerciſe of his Miniſtry, and therefore he did conſtantly in private, in his own Lodgings, Preach every Lords day in the morning, and gave ſtrict order, that none who were willing to come ſhould be excluded: which occaſioned the reſort of many, and thoſe of as great Quality as any were then in *Dublin*, who could not imagine that any Law was broken, in their aſſembling to hear one, who by Law was qualified to preach, and was alwaies ready in Perſon to defend both his Fact and Doctrine.

Three Lords daies past thus without any disturbance, when the Arch-Bishop, being much enraged that any should care to contest with his Sovereignty; under pretence of suppressing Masse (which at that time was very frequent in *Dublin*) got the Major to send Souldiers up and down the Town; who having it seems their Errand what to do, came only to Mr. *Bagshaw*'s Lodgings, and there, contrary to their Instructions (as the Major afterwards affirmed) forcibly broke open the doors, and for some hours detained Mr. *Bagshaw* and all the Company, to the number of above one hundred and twenty Prisoners; though Mr. *Bagshaw* did very often and earnestly intreat that either he himself might answer for all, or at least, that the Women, whose Health might be much prejudiced by the Alarums of rude souldiers, might be dismissed, but could prevail in neither.

About one a clock the City Marshall came and dismissed the Guard, to the no little grief of the Souldiers, whose Commander expected great summes for Ransom; though such was the Resolution and Courage of all there present, that none did so much as conceal their Names, but freely offered themselves to appear any where, and to justifie the Action.

About four in the afternoon Mr. *Bagshaw* and the greatest part of his Company, with many others, met again, and performed the remaining duty of the day without any impediment.

Hitherto Mr. *Bagshaw* had acted upon his own account, without ever acquainting the Right Honourable the Earl of *Anglesey* with what he had done; whose Name he was resolved never to use in any thing, where the issue might be hazardous; and therefore he concealed from that Noble Person, not only the Archbishops Silencing him, but likewise his

his own Reſolution of continuing to preach in as publick a manner as he could. But now the diſturbance he had met with, being ſo notorious, he preſently addreſſed himſelf unto that Honourable Perſon, to beg leave of him, that ſince there was no Liberty either for Publick or Private preaching, though he had attempted both, he might be diſmiſſed unto his Native Country; for however his Lordſhips ſervice was dear to him, yet he found he could not continue any further attendance, without creating jealouſies of himſelf, which at laſt would reflect upon his Lordſhip; and therefore he praied a diſcharge, to which that Prudent and Excellent Perſon readily aſſented; and an opportunity ſhortly after preſenting it ſelf in the Right Honourable the Vicounteſs of *Valentia's* & her Daughters coming for *England*, M. *Bagſhaw* went to Sea in their Company, to wait upon them, and ſo came for *England*: But before he left *Ireland*, to ſtop thoſe many ſlanderous Reports, which were raiſed about him, he made this Brief Declaration; which he left to be conveyed unto the Hands of his Grace, *James* Duke of *Ormond*, by whoſe Mild and Temperate Government he doth ſuppoſe it came to paſs, that he was ſo long Protected.

The Declaration was as followeth,

Underſtanding that I lie under the Cenſure of ſome, and the Calumny of others, as if I were a Perſon *Heretical* in my Judgment, *Schiſmatical* in my Practiſe, and *Scandalous* in my Life; though as to my ſelf, I ought to rejoyce in theſe Reproaches, (which are no other than our Saviour and his Apoſtles underwent before me) yet for the ſake of others, who poſſibly may ſuffer for their more favourable opinion of me; and for the ſake of Truth, which I ought to clear from all

all Miſtakes and Prejudices; and leſt the Goſpel ſhould ſuffer for my ſake, who am, as I hear, condemned as an unworthy Miniſter of it, I thought fit to make this enſuing Declaration.

Firſt, As to my Faith and Judgment in Points of Doctrine, I do in general firmly believe whatever is contained in the Scriptures of the Old and New Teſtament; and more particularly, that Collection of *Articles*, which the *Church of England* hath made; and ſo far as by the Act of Q. *Elizabeth* they are enjoyned, I am ready to ſubſcribe my real Aſſent unto them: And accordingly I have already, by ſeveral Treatiſes in Print, declared my utter Abhorrence of all *Popiſh*, *Socinian*, and *Arminian* Tenets, which are expreſly condemned in thoſe Articles. In which Judgment I am much confirmed, ſince I have read the *Articles of Ireland*, every Clauſe and Circumſtance of which I do hereby acknowledge and own to be Sound and Orthodox.

Secondly, As to *Church-Government* and *Ceremony*, the Scripture being more ſilent about them (as things of leſſer Moment) I think I ought not to be blamed, if herein I aſſume a greater Latitude, than poſſibly ſome others do: Yet becauſe the Peace of the Church is much concern'd in a right Stating of thoſe Matters, I do declare;

1. That I am ſo far from being againſt the *Order of Biſhops*, that when my Intereſt did altogether diſpoſe me to an utter renouncing of them, yet then did I chuſe to be Ordained by the Learned Biſhop *Brownrigge*; and at the time of my Ordination (which was then when the Commonwealth-Parliament had newly aſſumed the Government) I had a Teſtimonial from that worthy Perſon, in Terms ſo expreſſive of his Candid Opinion of me, that I am aſhamed to repeat, becauſe I am hopeleſs of ever deſerving it.

2. As for *Ceremonies*, I hold them to be things, in their own

own Nature, *Indifferent*; and were they left ſo, I ſhould make no ſcruple ſomtimes to uſe them; but becauſe they are now impoſed, and made (at leaſt as to the Outward Practiſe of them) *Neceſſary*, and a Condition of Preaching the Goſpel, whereby their Indifferent Uſe *pro hic & nunc*, is utterly taken away. I therefore now think it my Duty to forbear them: and that, upon this ſingle Reaſon, becauſe, to fix and eſtabliſh any thing as a neceſſary Outward Part of Religious Worſhip, which God hath no where commanded, is, ſo far as I yet ſee, an Entrenchment upon Chriſts *Kingly* Office, by which he is the ſole Legiſlator of his Church: and which ought to be preſerved Inviolable by us, as well as his *Sacerdotal* and *Prophetical*; which two laſt, our Church, in oppoſition to the *Church of Rome*, hath worthily Aſſerted.

I know very well, that many Learned and Pious men, whom I very much honour, have been, and are of a quite different Judgment; who conceive, that the Impoſing of ſuch *Indifferent* things, doth not only make them Lawful, but likewiſe doth oblige the Conſciences of all to an outward Obſervance of them: Which Aſſertion, I ſhould readily grant, could it once be cleared to me, that God had given ſuch power to any, as to make thoſe things Neceſſary in his Worſhip, which he hath left Indifferent and Free: But becauſe I am for the preſent unſatisfied in the Lawfulneſs of ſuch Impoſing, I ought in Conſcience to forbear the Practiſe and Obſervance of the Impoſition.

This being the only thing, that I know of, wherein I differ from thoſe, who are moſt devotedly for the *Church of England*, I cannot but wonder, why the Reverend the Biſhop of *Dublin* ſhould think fit to Silence me; ſince I never yet did make it my Buſineſs, to vent that Opinion in the Pulpit, nor ever uſed any Reflexions to alienate mens minds from the *Eſtabliſhed Forms*; for in ſuch things as theſe, that are not of

abſolute Neceſſity to Salvation, I think as none ought to be compelled unto, ſo neither ought they to be dehorted from the Uſage of them.

It was meerly my being Silenced, and thereby hindred from preaching in the Publick places of Worſhip, which made me in Private, and to that Family I had the charge of, to exerciſe my Miniſtry: which Duty I conceive in Law (conſidering my Qualification) none ought without juſt cauſe to debar me from. And though it is poſſible I may be charged with a love of *Separation*, yet not only my Practiſe, but my Preaching doth ſufficiently evidence, that I have not, nor ever ſhall decline Communion with the *Church of England*. It being one of the Points, which I was handling at the very inſtant when I was interrupted, to prove, That Errours in Doctrine, and ſome falſe mixtures in Worſhip, if not impoſed, are not ſufficient grounds to divide and ſeparate from the Publick Aſſembly, if therein the Eſſentials be retained: And this I cleared, both from the practiſe of our Saviour, who did not withdraw himſelf from the Jewiſh Worſhip, though it was then very corrupt; and likewiſe the *Corinthians*, though very faulty in many things, are exhorted by the Apoſtle to amend their Errours, without any intimation that it was their Duty to Separate.

Having thus given an Account of my Faith, I muſt add, that as for my Life and Converſation, it is, though far from being exact according to the Rule, yet ſuch, that as my own Conſcience doth not, ſo neither can any, who have obſerved my walking, juſtly upbraid me therewith. To ſay more, were to be guilty of that Folly, as if I either courted, or thought I deſerved Commendation for a bare doing of my Duty.

Did I think it needful, I would conclude with teſtifying my Loyalty to his Majeſty, but my Actions hitherto, my Writings,

Writings, and my conſtant Prayers for him, do it much more than my preſent Words can: And whether or no, ſuch an one, that is thus qualified, according to the foregoing Declaration, who is not charged with any Errour in Doctrine, with any Vice in his Life, or with Unpeaceableneſs in his Converſation, even as to thoſe very things wherein he differs; whether ſuch an one may not be allowed to Preach publickly, or at leaſt not be diſturbed in private, is humbly left to the Conſideration of the Supream Civil Magiſtrate in this Nation; to whom the Peace of the Nation, and in that the Peace of the Church, doth ſolely and properly of Right belong.

Sept. 1662.

Subſcribed,

Edw. Bagſhaw.

This Paper, As I am Informed, was delivered into the Hands of the Duke of *Ormond*; and what the Thoughts of that Noble Perſon were upon it, is left to every Indifferent and Impartial Reader to Judge.

FINIS.